



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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CHARGE TO THE REV. MR. WATERMAN.

The following is an extract of the Rev. Mr. Barnes' Charge, delivered at the Installation of Mr. Waterman as pastor of the 5th Presbyterian Church, Philadelphia, on the 23d of January last. It contains a statement of Mr. B's views on two or three practical questions; and as an index of his views it will probably be regarded with some degree of interest by our readers generally.

There are some things which we wish in a few words to suggest, in a more special manner.

We expect you to preach the simple gospel of Christ—the gospel unmingled with the sentiments of human philosophy, uncontaminated by any earthly admixture, unchanged from its scripture simplicity and power.—That gospel is adapted to save the world; and that gospel you are to preach. We expect, indeed, that you will urge the sentiments which are found in our Confessions of Faith, and to which you have expressed your assent. But we do not expect, or charge you to preach those doctrines because they are there. We expect it because we believe that the full, free and independent examination of the Bible, by the rules of a proper exegesis, will conduct your mind to those sentiments constantly as it has already done; and we charge you to preach the sentiment because it is in the Bible, and not because it is

found in any book of human origin. Go then to the Bible and make that the book of your daily and constant study. Seek to ascertain the will of God, the truths of the Spirit, and then come and preach them to this people, and as far as you can to all this city. Be not deterred by opposition shown from any quarter. The message of God you have no right, and you will have no disposition, to change. Go and tell men of their depravity, of their obligation to repent and love God; of the provision of mercy made for all mankind in the cross of Jesus Christ; of the agency of the Holy Spirit; of the necessity of regeneration, and of a holy life; of the electing love and purpose of God; of the perseverance of the saints; of death, of the judgment, and of an eternal heaven, and an eternal hell. Bear these and the kindred truths always with you, whether men will hear or whether they will forbear. Seek to ascertain the meaning of the Bible, and then proclaim the truth as it is, with mildness, tenderness, yet with firmness, whatever may be the consequence, or wherever it may strike. God will take care of you if you are faithful to him.

Be not anxious about your own reputation. God will take care of that too, if you are faithful to him. That man who makes it an independent object to guard his own reputation; who is troubled when it is assailed, and who leaves his official duty to defend it; who is distressed and pained by every breath of calumny and of slander, is a man who ultimately will deserve no well earned reputation, and who will do no good. The reputation which needs such care, and which may not be safely left to the regular course of events, is a reputation not worth defending. Remember one thing, God is the protector of the standing of his ministers, and of all good men. If you deserve a reputable standing among men you will have it; if you do not, nothing will secure it. On this point we rejoice to know that your sentiments are right. And we counsel you, if at any moment—and we will not stand as security for you that it will not be in this city—if at any moment your motives are impugned, your doctrines perverted, or your name held up to reproach, and that by your brethren; if you are embarrassed in your way, and if even your enemies, for all men have enemies—should come into this house, and misinterpret your views, we counsel you to remember the example of him who, when he was reviled, reviled not again; and who when he was persecuted, threatened not, but committed his cause to Him who judgeth righteously. Remember how much reproach, and calumny, and scorn, and bitterness were experienced by Jesus Christ, and by Paul. Point me to a place where they were anxious to meet these reproaches otherwise than by love. Point me to a place where they sought to vindicate their abused names otherwise than by lives of benevolence to all, and by unwearied efforts to promote the glory of God and the good of men. And yet what reputation among men stands purer and fairer than that of St. Paul? Around what being, in all the universe, shall so bright glories ever cluster, as around the head of the once de-

spised man of Nazareth? God is the vindicator of their names; and the same God will be the vindicator of thine. If assailed, if calumniated, if suspected, if reproached, give me leave to utter one word of counsel, and engrave it forever on your heart. "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass, and he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Psalms xxxvii. 5, 6.

We do not expect or desire you, dear brother, to enter into our strifes and divisions in this city. You come among us as a man of peace; and we trust that the accession which God is giving to our numbers from abroad will be like pouring oil on troubled waves. We cannot conceal from you, that our city has been for more than twenty years, the arena of ministerial strife, alike disgraceful to the ministry, and ruinous to the cause of vital piety in the churches. Of these strifes you cannot have been ignorant; for this thing has not been done in a corner, and the clangor of the ecclesiastical trumpet has been heard throughout the length and breadth of the land. It is time to end it, but we are not suffered yet to look upon peaceful fields and plains, where contending forces and opposing banners are unseen. We express the sentiments of our own heart when we counsel you to stand aloof from the battle. We would not that you should abandon truth or principle. But we desire that your bosom may never be agitated by the feelings produced by ecclesiastical conflict. We charge you to beware of suspicions, and jealousies, and heart-burnings, and evil-surmises; for they are all around you. Remember your own loved and lovely New England; and bring with you into our ecclesiastical councils, that spirit of brotherly kindness and confidence which reigns so sweetly and peaceably there. And as you enter upon your work in this city, wear as a frontlet between your eyes the maxim of the apostle Paul, and keep it always before you here. "If it be possible, as much as lieth in you, live peaceably with all men."

DELEGATING RESPONSIBILITY.—There is nothing so much needed in the present state of the Church, as *personal effort*. It is a great mistake for any Christian to suppose he can purchase exemption from the obligation to labor *personally* in the cause of Christ, by giving his money for the support of other laborers. This is not the order of Christ's house. He has, indeed, set apart an order of men to be exclusively devoted to the work of public instruction. But, with them, every member of the Church must co-operate, by his personal services, to the extent of his abilities. The primitive Christians did so. Every one felt himself under obligation to make known the gospel to all within the reach of his influence. When the whole Church were scattered abroad by persecution, they went every where, *preaching the word*.

And the women, even, were helpers in the gospel, with the apostles. No man, therefore, by giving his money can be excused from direct personal efforts for the salvation of souls. And, if he could, it would not be for his own spiritual benefit. Exclusive attention to the affairs of the world has a tendency to harden the heart, and render it insensible to spiritual things. Business men need something to break this charm, in order to preserve their own souls in health.

And what can be better calculated to secure this result, than to be brought daily in contact with impenitent souls by making efforts for their salvation? The life and soul of piety in the Church, depends, in a great degree, upon this kind of activity. By whom then shall it be performed? Shall it be delegated exclusively to individuals employed for this specific purpose? This would be ruinous to the Church. Every vital principle needs exercise, to give it strength, and prevent it from stagnation. So it is with piety. An inactive piety is always sickly and inefficient.

Scarce any thing is more needed, to give energy and efficiency to all the movements of the Church, than a class of men, whose income is sufficient to enable them to devote a considerable portion of their time gratuitously, to sustain the various departments of Christian effort. There are some such men, possessing a competence, who devote much of their time to direct efforts for the promotion of religion, and thereby they have become almost as useful as ministers of the gospel. And what a great assistance to a minister is one such man in a Church. But, let no individual suppose himself exempt from the obligation of doing what he can, in this way, because he is unable to devote a great portion of his time to the work. There is something for every one to do, both male and female. The Lord will have no idlers in his vineyard.—*Boston Recorder*.

EMANCIPATED SLAVES OF ANTIGUA.

Two Antigua papers are before us, of Dec. 29, from which we gather the following facts; the greater part of them, from the Report of the Wesleyan Missionary Society for 1836.

The emancipation of the negroes has been followed by a great increase of religious interest among them; it has formed a new era in the religious history of the West Indies.

At Nevis, the negroes having more opportunities of attending the public ordinances of religion than before, flock to the preaching of the gospel in such numbers, that in many instances, the chapels require to be enlarged to twice the present dimensions, for their accommodation; and in other places, new congregations of many hundreds are raised, who are obliged to worship in the open air for want of chapels. Applications have been made to the Committee for pecuniary assistance in building or enlarging chapels, to the amount of 13,000 pounds sterling. A greatly increased number of missionaries is demanded.

A great increase of numbers, is further satisfactory proof of religious improvement. In Jamaica, and it is but a sample of the West Indies generally, the net increase of numbers the past year is 3759; and 607 more are candidates for membership.

The various missionary Societies are co-operating with Government, to promote the education of the negroes. His Majesty's government has laid it down as a principle that religious instruction must be made an essential part of the education of the negro children, in the schools for which the Parliamentary grant has been made; leaving it to the respective societies, to communicate that instruction in their own way. Assistance has been obtained from the Secretary of State to build 19 school houses, viz. two at Antigua, two at Dominica, one at Montserrat, one at Nevis, one at St. Christopher's, one at Tortola, one at Bermuda, one at St. Vincent's, two at Barbadoes, two at Demerara, two in Jamaica, one at New Providence, and one at Harbor Island. The number of adults and children in the West India Schools under the Methodists is 14,592, and teachers 1,211.

At an examination of three schools, at Willoughby Bay, Dec. 30, 350 children were present; all of them born slaves, now free. Their teachers were emancipated negroes, whose education previous to Aug. 1834 was obtained chiefly in Sabbath Schools; though their qualifications are meagre, yet the deficiency is made up by diligence and perseverance. But few children were present, however small, who could not read the Bible with fluency. Specimens of writing and cyphering were highly creditable. The needle work of the girls was of various kinds, and exhibited great ingenuity. Singing excellent.—*Boston Rec.*

DISTRICT OF COLUMBIA.

The recent resolutions in regard to the right of petitioning and the power of Congress to abolish slavery in

District of Columbia which were passed in the House of Representatives of this State have produced no small excitement in various quarters. The action of the House on this subject we perceive has called out the bitter remarks of many of the political papers of the city and other places, as a mischievous intermeddling with other men's matters. But we believe it has been a matter of universal consent that public bodies of this description have the right to express their opinions on affairs of high national interest, whoever might be excited by it. Certainly they have done so through the land, on other great questions, and we see no ground for debarring them here. We have seen no remarks of more severe rebuke than one of the principal Virginia political papers, a State whose legislature took up the whole subject of Slavery some years since, and the system was denounced there by leading men, in as strong language as any reasonable man could desire. And one of her most eminent sons, John Randolph, moved more than 20 years ago, in the U. S. House of Representatives, "that a committee be appointed to inquire into the existence of an inhuman and illegal traffic in Slaves in the District of Columbia." The Pennsylvania and New York legislature have also passed resolutions in favor of the extinction of Slavery in the District; the first in 1828, the last in 1826. In 1827 eleven hundred of the citizens of the District itself petitioned Congress to the same effect.

It is a little surprising in view of such facts, that the claim should be advanced, that there had been a great change in public opinion in the North, in regard to the right of Congress to abolish Slavery in the District. Such a resolution as that of our legislature would have been approved, we think, by nineteen twentieths of the people at any period within the last twenty years. H.

A Slave Case.—We understand a Slave belonging to a gentleman from the South, now on a visit to this city, resident at the Tremont House, disappeared on Wednesday evening last, and has not since been heard from.

It is important that our Southern friends should understand the law of this Commonwealth on this subject, and govern themselves accordingly. It was ruled by Chief Justice Shaw, in August, 1836, in the case of the Commonwealth vs. Aves that "an owner of a slave in another state, where slavery is warranted by law, voluntarily bringing such slave into this state, has no authority to detain him against his will, or to carry him out of the state against his consent, for the purpose of being held in slavery."—Atlas.

THE INFIDEL MOTHER.—How is it possible for a woman to be an atheist? What shall prop up this reed, if religion does not sustain her? The feeblest being in nature ever on the eve of death or loss of her charms; who shall support her if her hopes be not extended beyond an ephemeral existence? For the sake of her beauty alone, she should be pious. Gentleness, submission, suavity, tenderness, constitute part of the charms which the Creator bestowed on our first mother, and to charms of this kind, infidelity is a mortal foe.

Shall woman who takes delight in concealment—who never discloses more than half of her graces and of her thoughts, whom heaven formed for virtue, and the most mysterious of sentiments, modesty and love—shall woman, renouncing the engaging instinct of her sex, presume with rash and feeble hands, to attempt to withdraw the thick veil which conceals the divinity?—Whom does she think to please by an effort alike absurd and sacrilegious? Does she hope by adding her petty and her frivolous metaphysics to the imprecations of a Spinoza, and the sophistry of a Bayle to give us a higher opinion of her genius? Without doubt she has no thoughts of marriage, for what sensible man would unite himself for life with an impious woman.

The infidel wife has seldom any idea of her duties;

she spends her days either in reasoning on virtue without practicing its precepts, or in enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approaches; time arrives leading age by the hand. The spectre with icy hair and silver hands, plants himself on the threshold of the female atheist; she perceives him and shrieks aloud.—Who shall hear her voice? Her husband? She has none,—long, very long, has he withdrawn from the theatre of dishonor. Her children? Ruined by an impious education and by maternal examples, they concern themselves not about their mother. If she surveys the past, she beholds a pathless waste—her virtues have left no traces behind them. For the first time she begins to be sensible how much more consolatory it would have been to have had religion. Unavailing regret! When the atheist at the termination of her career, discovers the illusions of a false philosophy; when annihilation like an appalling meteor, begins to appear above the horizon of death, she would fain return to God, but it is too late. The mind, burled by incredulity, rejects all conviction.

How different is the lot of the religious woman! Her days are replete with joy, she is respected, beloved by her husband, her children, and her household; all place unbounded confidence in her, because they are firmly convinced of the fidelity of one who is faithful to her God. The faith of the christian is strengthened by her happiness, and her happiness by her faith; she believes in God because she is happy, and she is happy because she believes in God.—Chateaubriand.

THE PIOUS MOTHER.

A pious mother is better fortune for a child than the inheritance of an empire. She moulds the character of her children at an age when impressions are most permanent, and stamps her moral image upon the yielding flexible materials of infancy. In how many instances are these impressions permanent and abiding, and even where long years of disobedience and guilt intervene, many a proud rebel, when connected in his manhood to God, refers back for his first impression to the instructions of the nursery, and instances, as the means of his conversion, the faith and prayer of a sainted mother, whose form has long been mouldering under the clods of the valley, and whose soul is with God. Even where a long course of guilt has deadened every kindly feeling of the heart, and erased every virtuous principle, leaving a moral wreck, unfit for earth, and forsaken of God, the remembrance of a pious mother will rouse the slumbering sympathies, and awaken the seared conscience. The remembrance of a pious mother is perpetuated through her children, whose praise shall accumulate till the judgment of the great day.—Adv. Moral Reform.

ON THE INCONSISTENCY OF SUPERFLUOUS AND FASHIONABLE DRESS WITH CHRISTIANITY.

Among the various subjects connected with religion, which have engaged the attention of Christians, that of dress has, I believe, scarcely claimed their notice. A few, it is true, when they become professors, give up some of the ornaments with which they have been accustomed to adorn themselves; but they still follow the ever-varying fashions of the day, and exhibit in their appearance a conformity to the world, which virtually denies their being members of that kingdom which is not of this world. The apostle says, "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Beloved sisters, if we viewed ourselves as sacrifices offered unto a pure and holy God; if we had indeed consecrated ourselves to the service of Jehovah, could we employ the precious time given us to work out our own salvation with fear and trembling, in embroidering articles to adorn our poor

perishing bodies? Should we not feel that these things were unworthy the attention of those who were seeking "an inheritance incorruptible and undefiled, and that fadeth not away?"

We are too apt to confound great principles with the meanness or the littleness of those things with which they are connected. This false and superficial view obtains with respect to dress. Most religious persons regard it as an unimportant subject, and speak of it as not worthy the attention of Christians; and yet these same persons are unwilling to divest themselves of those superfluities in dress which they say are too trifling to be worthy of notice. The truth is dress is a very important subject, because it is connected with the heart; the love of it fosters some of the worst passions of our nature, and is connected with nothing that is truly noble, elevated and virtuous. A great mind looks not at the littleness of the thing which produces sin; it looks at the effect produced by indulgence in that sin—it sees that among the numerous amplifications of self-love exhibited in the character of man, "personal vanity holds a conspicuous place;" and no one who has much acquaintance with his own corrupt heart, can fail to perceive that fondness for dress springs from the love of admiration in some of its various modifications. Absurd and unworthy as is this propensity of the human mind, it may reasonably be doubted whether any passion is more general; and while the prevalence of such a disposition affords lamentable proof that "the heart is deceitful above all things and desperately wicked," it must surely be admitted that vanity is one of those vices which the religion of Jesus Christ forbids us to indulge, and requires us to mortify. If, then, as I think must be acknowledged, the love of gay, fashionable, or ornamental attire, originates in personal vanity, it seems clear that it must be contrary to the law of Christ, and consequently that it is worthy of the serious and prayerful attention of every Christian.

Let us turn to the sacred volume—we are all agreed that this is the ultimate appeal, the rule of faith and practice. Speaking of the inhabitants of Judea, Jehovah says, "The show of their countenance doth witness against them, and they declare their sin as Sodom." "The Lord standeth up to plead, and standeth to judge the people." The prophet then proceeds to say, "Moreover the Lord saith, *Because* the daughters of Zion are haughty and walk with stretched forth necks and want to eyes, &c. *Therefore* the Lord will smite with a scab the crown of the head of the daughters of Zion." Let us look a moment at the list of ornaments then worn by Jewish women: "chains and bracelets, head-bands and ear-rings, rings and changeable suits of apparel." Are they not just such as are worn by Christians of the present day? Yes, my sisters, professors of religion, draw near to the communion table where they partake of the emblems of a Saviour's dying love, in precisely the same kind of apparel which brought down the chastisements of an offended God upon the Israelitish women—and yet we say it is a little thing! Is it a little thing to live so far beneath our high and holy calling?

Is it a little thing to disobey the injunction, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds?" Is it a little thing to render ourselves obnoxious to the wrath of the "High and Holy One who inhabits eternity?" Are we governed by the spirit of Jesus when we are thus bowing down to the god of this world, thus worshiping the idol, Fashion? I appeal to the hearts and consciences of Christians, whether in following the ever-varying fashions of the world, they are really endeavoring to fulfill the solemn injunction, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." "Is this the precept which is bound to the believer's heart, when she is purchasing the embroidered cape, or preparing the superfluous trimmings which deck the perishing bodies of so many who rank themselves on the Lord's side?"

My mind was deeply exercised on this subject when I first had the cry raised in my soul, "What shall I do to be saved?" I earnestly desired to offer unto the Lord a whole burnt offering; to dedicate myself, body, mind and soul, to the service of that Redeemer whose blood was shed for me; and in the fullness of my first love, I consented to hold nothing back. Yet when the command was applied to my soul, "Put away thy ornaments that I may know what to do with thee," I hardly dared to recognize it as the language of the Spirit. I looked around in vain for any one whose dress was governed by the rules laid down in the Bible, but I saw not one; the wives and daughters of the ministers of Christ bore away the palm in extravagance and fashion, and I found no counsellor on earth, but my soul turned with all its intensity to Jesus. I felt that it was a subject intimately connected with my eternal interests, and I asked wisdom of him "who giveth liberally and upbraideth not." He opened the path of duty and gave me strength to walk therein, although I was "as a wonder unto many." I laid aside all superfluity, and ornament. Dress appeared to me like a continual badge of my fallen nature, and designed only by my Almighty Parent for the purpose of decency and convenience, and I could no longer adorn my person with the gold and silver which are the Lord's. My views on this subject were strengthened by a circumstance which has left an indelible impression on my mind. A Jewess with whom I became intimately acquainted, a shrewd, intelligent woman, perused with attention the history of Jesus Christ, as exhibited in the gospel. I watched her with anxiety; I marked the struggle against truth in her mind, and finally, with sorrow, heard her declare, that although she was satisfied that the Messiah had come in the person of Jesus Christ, yet she had come to the settled resolution not to abandon Judaism, because, to use her own expressions as nearly as I can recollect them, "When I read the New Testament, I find there the history of a man whom Christians profess to believe is their Saviour, and to love and obey as their benefactor. I find in him the greatest humility and self-denial. He says, 'If any man be my disciple, let him deny himself, and take up his cross and follow me.' When I look at the professed followers of Christ, even in the temples they consecrate to his worship, and see them rivalling the worldling in their apparel, so that no one knows whose servants they are, I cannot see as I should gain any thing by becoming a Christian. I must see a purer people before I can renounce Judaism. If your religion does not purify the heart—if Christians love the world as much as Jews, what good does Christianity do them?"

We cannot of course justify such a mode of reasoning; it is fallacious; yet I think it is worthy the consideration of every woman who calls Jesus, Lord, how far her appearance and her example are turning away any inquiring soul from the kingdom of heaven.—ib.

APPAREL.—Modesty in dress ought ever to be regarded: there is a medium, an observable difference between an affected singularity and fashionable conformity. It is also true, that different situations in life authorise a different style of apparel; but in every rank the Christian rule is—Let your moderation be known unto all men.—The best general direction, as to dress, is probably this: dress so as not to be observed, whether you dress or not. This concise and excellent rule will preserve modesty and propriety in dress, and will prevent that vanity and ridiculous attention to ornament and fashion, which the love of dress and pride of the human heart occasion.

From the New York Evangelist.

WHY WILL YOU DIE?

A SOLEMN EXPOSTULATION WITH IMPENITENT SINNERS.
Reader, are you an impenitent sinner? Perhaps you have not considered this question. If you have not, be

entreated to consider it now. To impenitent sinners only, this little tract is addressed. The design is to persuade them to become Christians.

Reader, though you make no pretensions to christianity, yet, perhaps, you are unwilling to consider yourself an impenitent sinner. By impenitent sinners, you understand murderers, drunkards, thieves, liars, profane swearers, Sabbath breakers, infidels, & other abominable pests among mankind. Such, doubtless, are impenitent; but, there are various other classes of impenitents. Suppose, that you are a temperate, moral, much esteemed, and highly respected member of the community. Does it follow, that you are not an impenitent sinner? Between friendship, and enmity to God, there is no state of neutrality, and there can be none. God says, "He that is not with me, is against me." The import is plainly this, he that is not a friend to God is his enemy. He that is not a real Christian, is an impenitent sinner.

Now reader, it has been supposed, that to Christianity you make no pretension. You wish not to deceive others, nor to be deceived yourself. The bible declares that "all have sinned." Then, reader, you have sinned, and if you are not a true penitent, a real Christian, surely you are an impenitent sinner. To sin against God, and love to sin, are sure characteristics of impenitence. He who takes pleasure in the violation of a single point of God's law, has no repentance, but is an impenitent sinner. "Whosoever, offends in one point, is guilty of all."

Reader, try this matter. Allow conscience to speak. Do you not love and practice some sins which you know to be forbidden in the word of God? And do you not live in the daily neglect of duties which God requires you to perform? Does conscience answer in the affirmative? then you are an impenitent sinner. What say you to this? Is it not even so? Do you reply, "My conscience convicts me. I must confess that I have sinned against God in thought, word, and deed, and I have no evidence that I am a true penitent. O, I am a sinner, an impenitent sinner!"

Reader, if you are convinced that you are an impenitent sinner, the next point for consideration is

YOUR DANGEROUS CONDITION.

Impenitent sinner, God has said, "The soul that sinneth, it shall die." "The wicked shall be turned into hell." Hell is a place of endless torment.—Confinement in this prison during its existence, is denounced as the just reward of iniquity. The scriptural representation of the punishment of hell is most exquisite. "Unquenchable fire, outer darkness, weeping, wailing, gnashing of teeth, everlasting punishment, eternal damnation," are scripture terms to denote the future and endless punishment of the wicked. At death, the souls of the impenitent sink down to hell. After the resurrection, and general judgment, both body and soul, reunited, will be tormented in hell forever. Thus it is written "Fear Him, who is able to destroy both soul and body in hell!"

The bible informs us of a rich man who died, was buried, "And in hell he lifted up his eyes being in torment." This proves that at death his soul was immediately cast into the prison of hell. How sad, how dreadful, how sudden was his change! In life, he was clad in princely attire. His equipage was splendid. His table was expensively furnished with the choicest viands, and the most delicious productions of earth and sea. Thus, he dally rolled in wealth and pleasure. In the sumptuous enjoyment of every earthly gratification to which a carnal mind could attain. But, in hell he petitioned for a single drop of water to cool his tormented tongue, and the answer filled him with deeper anguish.

"Son, remember?" (O, heart-rending recollection!) "Son, remember, that thou in thy life-time received thy good things—but, now, thou art tormented." Wretched immortal! Chains of darkness, now, bind him to his fate. Black despair gathers thick around him. Insup-

portable billows of dread damnation commence their ceaseless roar, and roll tremendous over his affrighted soul. This, only prepares for a more excruciating pang. His hopeless state is announced from heaven. "Between us, and you, there is a great gulf fixed."

A gulf, bottomless, and horrid, is now discovered, dividing heaven from hell, and hell from heaven. To pass, or repass from one to the other, was declared impossible. While that abyss remains, there can be no escape from the pit, no intercourse with celestial beings, no cessation of torment. Here, then, the state and term of the punishment of the rich man was unchangeably fixed, as long as the fire that is never quenched shall continue to burn; as long as the worm that never dies shall continue to endure; as long as the smoke of torment shall continue to ascend; "Forever and ever," a term importing endless duration—as long as God lives to punish the wicked.

Impenitent reader, to this lake of torment, to the company of fiendly associates, to such hopeless wretchedness you are doomed forever, and justly condemned, because you have sinned against God, and are still impenitent. While you read, you are under sentence of eternal death. And will God neglect to execute the penalty of his law upon you, if you remain impenitent? If he destroyed a world of impenitent sinners by a flood, and cities full of impenitent sinners by fire from heaven, and millions of impenitent sinners in generations past by sweeping them from the earth into the pit by wars, famines, pestilences and death in all its horrid forms; will he allow you to escape deserved punishment if you live and die in your sins? No, sinner, "heaven and earth shall pass away," but his justice will remain inflexible.

Impenitent reader, you see then your dangerous state. Every moment you are in danger of losing your soul. Can you plead guiltless? Can you flee from God's presence? Can you change his purpose to punish the wicked? Can you defeat the execution of his justice? Can you outbrave the terrors of his indignation by a heroic residence with devils and wretched men in fire and darkness, despair and death forever? O sinner, stop. Stop and ponder upon sin, death, and hell. Your sins are many! Death is approaching. Hell must be your certain doom if you remain impenitent. And Heroes in hell are but degraded captives, bound in chains of darkness, overwhelmed in horrors, and doomed forever to be sinking in deeper woe.

Sinner, do you begin to tremble, and inquire, "What must I do to be saved?" Does the remembrance of past transgressions load down your soul under a sense of guilt? And, in fearful anxiety, are you now led to enquire, "Can such a sinner as I am be saved?" Then, impenitent, convicted, trembling, anxious sinner, answer the solemn question—"Will you now comply with God's terms of salvation?"

God has provided, and made known a way in which sinners may be saved. The gospel of Jesus Christ comprises this way. Thus it is written, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Believe on the Lord Jesus Christ and thou shalt be saved. Whosoever shall call on the name of the Lord shall be saved. Submit yourselves therefore to God. Turn from your evil ways and live. Behold now is the accepted time. Now is the day of salvation. To day if ye will hear his voice, harden not your heart."

Such, sinner, is God's method of salvation. Such are his terms of mercy. And now is his time for you to seek the salvation of your soul. "There is none other name given under heaven among men by whom you can be saved but Jesus Christ." Believe in Christ, and you shall be saved. Reject him, and you must be damned. Are you convinced that God's law is holy, that you have transgressed it, that you are under the condemnation of eternal death as the threatened punishment justly due to

your iniquity? Then, O sinner, come now to Christ for salvation. He is the Almighty God, and able to save you. He became man and suffered death on the cross of Calvary to save you from endless death.

Now reader, will you seek salvation in God's way and be saved? Or will you reject the gospel of salvation and perish forever? Why will you die, like the impenitent thief, with the Saviour in view, calling upon you to-day to repent, believe the gospel, submit to him, accept of offered mercy, and be saved. "Now is the accepted time."

Sinner, to-morrow you may be dead, and the door of mercy forever shut upon you. Now, eternal life, purchased with blood is offered to you freely.—O sinner, why will you die, while bleeding mercy shows you the way of life? Blessing and cursing, life and death, heaven and hell are set before you. O commence the service of the Lord. Submit, consecrate your heart, your all to Him who died for you. Whatever may obstruct your course; whatever enemies you may have to oppose, whatever dangers you may have to meet, whatever idols you may have to part with, whatever sacrifices you may have to make, whatever privations you may have to endure, whatever trials you may have to bear, whatever duties you may be called to perform, commence the service of God. This day, this hour, this moment fall on your knees, yield up your heart, and begin to serve God now.

Such is the entreaty of your friend,

LEBBEUS ARMSTRONG.
of Bullston, N. Y.

From the Colonial Churchman.

NAAMAN THE SYRIAN.

BY J. JACOB.

BRAVEST in the battle field—in hall,

'Mid Syria's princely clan;

Wise, and most renowned of all,

Was favored Naaman;

But all his lordly power and fame

Could not secure his mortal frame

From mortal's dreadful ban;

High though his titles, great his soul,

The warrior was a leper foul.

His little captive Hebrew maid,

Of Israel's prophet told;

"Would but my Master seek his aid,

He'd not his aid withhold."

From Syria in his stately car

Came down the mighty man of war,

Laden with gifts of gold;

And stood in all the pomp of power,

Expectant at the prophet's door.

But lo! no fawning prophet came,

To please the Syrian's pride,

A message in Elisha's name,

Obsequious forms supplied.

"If from this hour thou wouldst be free

From thy polluting leprosy,

Go wash in Jordan's tide."

High rose the wrath in Naaman's breast,

He scorned to observe the mean request.

"And is it this for which I came?

And shall I stoop so low?

What! wash in Jordan's puny stream?

Insulting prophet!—no;

Through Syrian vales of sylvan song,

Far purer rivers roll along,

Than all thy lands can show;

Why may I not to them repair,

And wash, and leave my foulness there?"

He said—then madly turned away;

His homeward path pursued;

Till by his servants urged to stay,

And check his ireful mood,

He listened to his faithful men,

In Jordan dipped—and lo! was clean.

Then full of gratitude,

Came back the prophet to reward,

And praise the goodness of the Lord.

Sinner, behold thy madness here,

Thou art unclean—unclean;

Yet, though thy Savior's blood is near

To wash away thy sin,

Thou view'st it with a scornful frown,

And seekest fountains of thy own;

Proud leper, think again:

Hear—hear the voice that speaks to thee,

Wash from thy fatal leprosy.

TEMPERANCE.

For the Intelligencer.

In considering the present state of the temperance reformation, the traffic in liquors appears to be the great remaining obstacle to its success. When this ceases to exist, the evils of intemperance are at an end, but so long as it continues, this vice must continue its destructive work. A sincere friend of the cause, would suggest a few thoughts which have occurred to his own mind, respecting the course which should be taken in regard to this matter, by those who wish to see this vice entirely removed from among men. Temperance taverns are now established in many of our cities and towns, and temperance stores are opened in almost every village.—But it is found that the chief difficulty in the way of their success, is that they are not sustained as they should be, even by the professed friends of temperance. Many who have seen and mourned over the evils of intemperance, and have pledged themselves to exert their influence against it, still give their patronage to the retailers of intoxicating liquors. On the articles they purchase of them, they pay them a certain profit; and this profit is a part of that income which sustains them in their employment, and enables them to carry on their work of death. Is this right? Is it right for the professed friends of temperance, those who have mourned over the evils of intemperance, and who must regard rum-sellers as the principal originators of these evils,—is it right for them at the same time to aid them in their work, if not by approving of it, yet by that which is more essential, by furnishing them with a part of that profit which is necessary to sustain them in it, by furnishing them with the capital they are to employ in it?

Temperance merchants have been induced to give up the traffic in ardent spirits, purely by a sense of duty.—At the commencement of the temperance reformation, its friends saw that it was essential to its success that this traffic should be abandoned. The truth was brought to bear upon these merchants; they were led to see that so long as they continued in the traffic they were ruining the happiness, the lives, and the souls of their fellow men. But interest pleaded hard. The trade in liquors had always yielded a large profit, and if they abandoned it, they must do it at a great loss. A large sum which they had been in the habit of gaining every year, must now be sacrificed to a sense of duty; it was

to be deducted from their means of supporting their families, for the common benefit of the public, without any assurance of an equivalent being rendered them. But nevertheless they have nobly determined to sacrifice their own interests to the welfare of the community. They have yielded to the force of the arguments which temperance people made use of against the traffic, and now we may rejoice that by this means, so much is accomplished, toward the great end at which we aim. But now is it right for us to stop here? After having induced them by our arguments to abandon the traffic, ought we not to countenance and support them by our custom? Shall the loss occasioned by their abandonment of the traffic, fall entirely upon the merchants who have been so conscientious as to relinquish it? Especially, shall we permit this loss on their part, for our own benefit, when we can with little or no disadvantage to ourselves, render them an equivalent? Is this the consistency of the friends of temperance?

Let us consider the effect which the withdrawal of our patronage would be likely to have upon the retailers. In the first place, it would make it for their interest to abandon the traffic. Interest, the love of money, that root of all our evils, is all that keeps them in it. This is all that blinds their eyes to the force of the arguments which temperance people use to induce them to abandon this wicked trade. No force of argument, however clear, no tale of sufferings, however affecting, no tears of parents weeping over the ruin of their sons, no earnest supplications of broken-hearted wives, no ruin and desolation which they have been spreading in community, have been able to turn them from their ruinous course; for the simple reason that this love of money, this desire of gain, has blinded their minds against the force of argument, and steeled their hearts against every feeling of compassion. Since, then, the love of money alone has kept up the trade in ardent spirits, we may rejoice that we have the power of removing this motive, by simply letting the rum-dealers know that if they will abandon this traffic, we will cheerfully give them our custom, but that so long as they continue in it, we shall feel it to be our duty to withhold that custom, we can make it more for their interest to abandon than to continue in it.

But there is another powerful motive still, which by pursuing this course, we should present to the minds of rum-dealers, namely, the danger of losing their credit and standing in society. Many of these merchants are now men of respectability and influence. Let the friends of temperance unitedly and entirely withdraw their custom from these merchants, and those who remain will consist chiefly of the low, vile, and worthless portions of society. These stores will be transformed into low and disreputable grog-shops, where any man of any self-respect would hardly dare to be seen. Surely no intelligent man, no man desirous of a respectable standing in society, will be willing to endure the disgrace attendant upon such a change in his employment.

Interest and respectability then, are the two motives; which by withdrawing our trade from ardent spirit dealers, we should place before them: motives, than which it appears no others more powerful can influence them.

and which would undoubtedly lead a large proportion of them to the abandonment of this wicked employment. Does any one doubt this? Let him look candidly at the subject, and show if he can why this would not be the result. Would the trade in ardent spirits be more profitable than the custom of the whole body of temperance people? Certainly not. Would rum dealers go blindly on regardless of their own interests? Judging from their past conduct we should think not; for though they cannot be governed by principles of duty, yet they have shown clearly that they are ever ready to yield to the call of interest. And even if it were their interest as far as wealth is concerned to continue their detestable employment, would they be willing to endure the loss of respectability which would follow the adoption of such a principle on the part of the friends of temperance? Not so long as they possess the feelings of human nature. For aught we can see therefore, the measure we propose would be the means of causing the discontinuance of the sale of ardent spirits in nearly all those stores, where it is kept only in connexion with an assortment of other articles. This certainly would be no inconsiderable step toward the ultimate triumph of the temperance reformation.

Does it then need any further argument, to show that we ought immediately and entirely to withdraw our custom from ardent spirit dealers? We have given our solemn pledge, that we will exert ourselves to remove the evil of intemperance; and we are bound by that pledge, to use all lawful means consistent with other duties, for the attainment of that object. Why are we not as much bound by our pledge, to make efforts for the promotion of the cause, as we are to abstain entirely from intoxicating liquors? They are both contained in the same pledge and one constitutes as much a part of it as the other. Shall we then by neglecting to adopt a measure which would accomplish so much for our cause, be guilty of violating our solemn pledge? It is better not to vow, than to vow and not perform. Better far that we had never adopted our pledge, than after adopting it to neglect to fulfill the obligations it imposes upon us. For in the latter case we add the sin of breaking our promise, to that of neglecting our duty.

O the vast importance of the cause in which we are engaged! In reading the history of the world, we cannot help being deeply convinced, that the main pillar on which the stability of a nation rests, is the morality of the people. When that is once destroyed any community must inevitably be subjected to the tyranny of arbitrary power, or of anarchy and confusion. And at the present day scarcely any thing appears to destroy the morality of this people than more intemperance. It is not only in itself a most disgusting and abominable vice, but it is the parent of all other vices; theft, licentiousness, and even robbery and murder, are its legitimate consequences. Intemperance is the one of the chief causes of these evils; and as we have before remarked, ardent spirit stores are the chief sources of intemperance. Since, then, these our fellow citizens, who are constantly dealing out intoxicating liquors to the people, are evidently the originators of no inconsiderable portion of the vices which contaminate society, we are called upon as we

value the free institutions of the nation, to do all in our power to prevent their continuing in this traffic. Men contend long and loud about any political measure, when they suppose it will be at all disadvantageous to the pecuniary interests of the nation; ought they at the same time to neglect these ardent spirit dealers, who are spreading vice of every description in community, and are doing so much to overthrow our civil and religious institutions? If we would preserve that blessing, which was procured for us by the patriotism and labors of Washington, by toils and the blood of the veterans of the revolution, we must withhold our custom from ardent spirit stores: for they by their detestable traffic are doing much to destroy the morality and thereby the liberties of the people, and if we countenance and support them, we, notwithstanding all our professions are guilty of aiding and abetting them in spreading vice in community and undermining the foundations of our republic!

Again, we are called upon to adopt this measure by a consideration of the suffering occasioned by intemperance. Not only are the drunkards themselves degraded from respectable and useful citizens, to worthless and wretched vagabonds in society; but they are a source of indescribable suffering to others. We have often heard of the hearts of parents broken in consequence of the ruin of their sons—of families almost starving for want of that food which was taken from them to procure liquor for an intemperate husband and parent, and of the brutal, nay worse than brutal treatment of wives and children. The enemies of our cause will perhaps tell us that these stories are exaggerated; but go into whatever village you may, in the whole length and breadth of the land, wherever there is an ardent spirit store, you will be sure to find these scenes acted over. When on entering a village you see a rum store, rest assured that these stories will ere long grate upon your ears, not as the tales of some hot-headed temperance man, but as realities which are actually occurring. Wherever that moral curse, an ardent spirit store exists, these sufferings are the inevitable consequences. Professed friends of temperance! when you see these merchants occasioning so much misery among your fellow men, can you neglect to do what lies in your power to prevent their continuing in this traffic? Will you consent by giving them your custom, to help support them in it?

The last but by no means the least thing to be considered is, that these retailers are ruining vast numbers of our fellow beings, not only for time but for eternity. If it can be proved that the traffic in ardent spirits will probably be the cause of ruining a single soul, that fact certainly is enough to enlist all our energies against it. But we apprehend instead of this, that vast numbers of immortal souls have been and will be ruined by the agency of ardent spirit dealers. We apprehend that at the Day of Judgment any merchant who has continued in the employment for any considerable length of time, may find many to say to him, you, you by the entertainments you placed before me, were the means of my eternal ruin. Must the professed friends of temperance, and even the professed followers of Christ, be also involved in this guilt? What excuse can they render? Which is most guilty, he who commits murder, or he who knowingly sells him the instrument without which he

cannot commit it? And which is most guilty, he who by the sale of ardent spirit destroys the souls of men, or they who furnish them with that profit without which they cannot carry on their trade? C. Q.

WINE DRINKERS.—Two brothers emigrated to this state in 1819, from an eastern city. They were merchants. The elder of them told me that neither himself nor his brother ever drank a glass of ardent spirits while they were at the east, but made wine a common drink. Three years after their arrival the younger of the two found a drunkard's grave, and drank nothing but wine! About six months after his death, a third brother came to this country. He, too, had drank nothing but wine; and in less than three years from his arrival, he, together with the oldest brother, found a drunkard's grave! The two last had, (accidentally, I suppose,) got the taste of ardent spirits. The grog-bill of the oldest of the three brothers amounted, in one year to \$250, at one single tavern. The bills of the others (and there were several grog-shops in the range) I am not able to state.

Here then are three instances, and the subjects were three brothers, who became drunkards, and commenced on that harmless stuff called wine!—*Illinois Temperance Herald.*

RUIN OF GREAT MEN.—We published not long since in the Herald, the lamentable fall of Jesse Bledsoe, formerly of Kentucky. He stood at the head of the bar in that state, at one time, but by degrees became a common drunkard, and died an ignominious and miserable death.

The *Cold Water Man*, a Temperance paper printed at Natchez, Miss., gives an account of a similar case.—It is as follows:—"Charles H. Masters, a few years ago was Chief Justice of the Supreme Court in the state of Georgia. In point of genius and of legal learning, he was thought to be on an equality with Crawford and Berrien. He is now at Columbia, Texas and sunk in the most degraded state of intemperance. I have seen him in the street, begging his acquaintances for sixpence, with which he might buy a glass of grog, and crying like a child, if this small sum was refused him."

The Legislature of Rhode Island have passed a law, prohibiting any one from furnishing ardent spirits to prisoners without the consent of the jailor. Better prohibit the article to those out of prison and then they won't get in.

The importance of active benevolence as an antidote to the sorrows of life, as well as for the glory of God, is finely expressed in the following extract from a poem on Taste by the Rev. C. Wilcox:

"Would'st thou from sorrow find a sweet relief?
Or is thy heart oppress'd by woes untold?
Balm would'st thou gather from corroding grief?
Pour blessings round thee like a shower of gold.
'Tis when the rose is wrapped in many a fold,
Close to its heart the worm is wasting there
Its life and sweetness; not when all unroll'd,
Leaf after leaf its bosom rich and fair,
Breathes freely its perfumes throughout the ambient air."

Wake thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee through the night,
Where death is waiting for thy numbered hours,
To take their swift and everlasting flight.
Wake, ere the earth-born charm unnerve thee quite,
And be thy thoughts to work divine addressed;
Do something, do it soon, with all thy might:
An angel's wing would droop if long at rest,
And God himself inactive, were no longer blest."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 22, 1837.

The wisdom of God as displayed in the plan which he has devised, and in the influences which he has set in operation for the recovery of mankind from a state of sin and moral death, has often excited our gratitude and called forth our admiration.

The whole system of social relations, the affection subsisting between husband and wife, the reciprocal love of parents and children, the mutual tender regard of brothers and sisters, the fellowship of friend with friend, are so many overflowing sources of influence which God has instituted, and through which he requires his children to perform their respective parts, towards the conversion of mankind.

Thus by the constitution of society, God has rendered all accountable beings sources of mutual influence, whose importance must be estimated by the value of immortal souls, and its successive effects can be measured only the duration of eternity.

The possession of this power to affect the mind and touch the feelings of others, is the chief foundation of human responsibility, in reference to the salvation of souls. He who possesses this moral power, yet fails to exercise it, is doubtless as criminal in the sight of God, as he who grasps his treasures with an unrelenting hand, whilst surrounded by famished and dying fellow-beings. The latter withholds the food which can give a temporary existence to a mortal body; the former withholds the influence, which might perhaps result in the eternal salvation of an immortal soul.

The importance of availing ourselves of the influence derived from the social relations of life, was well exemplified in an incident which came under our notice a few days since. While on board of one of the steamboats which ply between this city and the neighboring commercial metropolis, we noticed among the passengers, a gentleman from the west; who, although a stranger, soon gave evidence that he was "a fellow-citizen with the saints, and of the household of God." Having formed a temporary acquaintance with him, he gave the following interesting particulars of his history.

He was born and bred in New-England, and resided in his native village till he arrived at manhood. While under the paternal roof, one of his sisters having known and felt the love of Christ, was anxious that her brother should also secure the salvation so freely provided. She therefore kindly warned and entreated him to flee from the wrath to come. But although her admonitions pressed upon his feelings with all the constraining tenderness of a sister's love, yet he endeavored to evade their force, and refused to seek first the kingdom of God and his righteousness.

About 22 years since, he left his father's house and became a wanderer in the regions of the far west, exposed to all the debasing and hardening effects of vice and vicious company. After some years he married and settled down, far from the scenes of his earlier days, and seemingly beyond all the influences which were calculated to draw him from the world to God, and hope, and heaven.

But neither separation nor distance could diminish the christian faithfulness of his sister. She wrote to him, setting before him his state as a sinner, urging upon him the importance of reconciliation with God, and warning him of the fearful doom which impends over all, who share not the redemption purchased by the blood of Jesus Christ.

This letter, through the blessing of God, was the means of carrying the truth home to his feelings and his heart. Alone, at his daily labor, in the solitude of the western forest, the remembrance of her admonitions rested upon his memory and a sense of guilt pressed heavy

upon his conscience. From his daily employment he returned to read again the warnings of his absent sister. Again and again he returned to the perusal of her letter, together with the word of God; until his heart was subdued and he bowed submissive at the throne of God's mercy. As his first act of submission to God, he set up the family altar in the wilderness. Through the instrumentality of the same letter, his wife was also converted to God; and since then, they have been permitted to walk together in the commandments and ordinances of the Lord. In the place where he now resides a church has been formed, of which he was chosen one of the elders.

After a lapse of twenty-two years, he was now, for the first time, traveling to visit that same sister, through the influence of whose faithfulness many years before, the wilderness and solitary place had been made glad, by the presence of God's converting grace.

We have related this fact, not as a remarkable case of conversion to God, but as an illustration of the blessed results of Christian faithfulness. It is but one instance among many, of the exercise of the influence of social relations for a high and holy purpose. It is not an instance of uncommon circumstances or measures, followed by remarkable results, but the story in its simplicity, contains a principle of universal application; it conveys a lesson, and enforces a duty upon every heart that can claim a fellow-being by the tender relation of parent or of child, of brother, of sister, or of friend.

Reader, whoever you are, the incident related should bring home to your heart this question: have you exercised the influence which your peculiar circumstances and connections have conferred upon you, for God's glory and the salvation of souls? The power you possess is great; the results of its faithful exercise are blessed; and fearful are the consequences which flow from its perversion. The warnings of a beloved friend have doubtless often directed the sinner to the fountain of eternal life,—and the smile of derision from a chosen companion, has probably turned back many an anxious soul to indifference, final impenitence, and everlasting death. Are you guiltless in relation to this matter? God has laid upon you the responsibility implied in this question, and at his bar you must answer it.

Christian professor, the subject has special claims upon your attention. Bound not only by the authority of God to his service, but by your own voluntary covenant to do his will, it becomes you to examine yourself, and know how far you are fulfilling the duties that are incumbent upon you. In the little circle over which kindred affection has given you a peculiar power, have you exerted your influence to bring every member of that circle into the family of Christ? Have you in your life and conversation, sought to induce them to give up the pleasures of selfishness and sin, and to seek pardon and reconciliation with God through the atoning Saviour? If your conscience compels you to answer, in the negative, let me entreat you to consider the imminent danger impending over the heads of those you love, if they are yet enemies of God, and of your own deep-dyed guilt, in leaving them uncounselled and unwarned. Weigh the momentous interests of eternity; estimate if you can the worth of the immortal soul, and then answer to yourself, if you are willing that your brother or your friend should die in his iniquity, and his blood be required at your hand.

Let me also entreat you to look at the extensive results of Christian faithfulness. They are not limited to the individuals with whom you are immediately connected, nor confined to the time in which your exertions were put forth. The conversion of one sinner unto God may put in motion a train of causes, resulting in the conversion of multitudes; and thus the glorious effects of which your influence was the source, may flow on with an ever deepening and widening stream, parallel with eternal ages.

To one possessing a heart of Christian benevolence, the satisfaction of doing good is an abundant recompense for all requisite exertion. The reflection that "he who turneth a sinner from the error of his way, saves a soul from death," immeasurably compensates for the feeble yet faithful efforts which are required. Yet the grace of God has seen fit to encourage us still farther, by exceeding great and precious promises: His people know by experience that those who walk in the path of duty are cheered by the light of his countenance while on earth; and reason and the word of God assure them that the conscientious exercise of their talents and influence will enhance their felicity in the kingdom of heaven. The more closely they follow the footsteps of their Redeemer, the more joyful will be their welcome to their Father's house. "THEY THAT ARE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT, AND THEY THAT TURN MANY TO RIGHTEOUSNESS, AS THE STARS FOREVER AND EVER."

SLAVERY IN THE UNITED STATES.

A narrative of the life and adventures of Charles Ball a black man, &c. New York, John S. Taylor. 1837.

This is a tale of thrilling interest. It is the history of a man 40 years a slave—full of moving incidents depicting the sufferings and sorrows, hair breadth escapes and perilous adventures of his life, of bondage and his endeavors for deliverance. The fiendish cruelties which meet us in the perusal, might tempt us to incredulity but the introduction furnishes us with several extracts from papers in slave-holding States, showing that such actions are not to be placed among impossible things. The narrative is straight forward—told with great apparent candor—the characters described are set forth as if real ones—the incidents for the most part are the natural result of such a state of society, as slavery must produce—and never did we feel more disposed to rejoice, that we are living in a part of our country where man-holding, and man-torturing is not legalized, than while reading this tale of suffering and woe. The book has one defect as it strikes us, the relation is in the language and interspersed with the reflections of another. This detracts from the force of its truth; for while reading the story, the mind seems as it were wrapped up in a well-wrought fiction. Of course the whole depends on the veracity of the fugitive slave; but two certificates are given of respectable gentlemen as vouchers for his character, and that the signers had heard him narrate the principal matters relating to himself long before the book was published. Every thing which can lay open to the public, the true condition of the sons of bondage in our land, should be met with a candid perusal. It is not every slave indeed who has such a lot as here described, but that there are any—and that there is no law to protect them—no kindness to bless them, is reason enough for humanity to urge the consciences of those who have the power to do away so foul a stain on our country. Considered as a fiction merely we should regard the volume as a well-told tale, but based as it seems to be on truth and deserving credit as to its main outlines, it will be read with still greater interest.

PRAYERS FOR THE USE OF FAMILIES,

Chiefly selected from various Authors—with a preliminary essay together with a selection of Hymns: By

Albert Barnes. Third Edition. Philadelphia, Devereux Thomas & Co.—1836.

We have examined this volume with some care and can assure our readers, that it abundantly bears out the promise which is held forth by the guarantee of the well-known name by whom it is presented to the Christian public. The selections of prayer, are from Jay, Jenks, Smith, Cotteril, Bp. Bloomfield, and Hannah More, and comprise a treasure of devotional aid such as is seldom to be found in the same compass. Besides the morning and evening prayers for every day in the week during the whole month, there are a variety of prayers for particular occasions.—Sickness—death—Thanksgivings—fasts, &c., and portions of the ordinary exercises are likewise adapted to the exigences which may arise in every family. Mr. Barnes' selection of Hymns is exceedingly appropriate and may lead to a more general use of praise in connexion with the morning and evening devotions; a custom which wherever practicable adds much to the interest of these occasions. But the value of this book does not stop here. The introductory Essay is a beautiful exhibition of the benefits of the duty, as well as a strong enforcement of its claims upon every Christian. We would hope there are few such who feel disposed to deny the obligation, but doubtless there are many who excuse themselves from its performance. To these we would recommend the observations on this subject in this essay. They are replete with sound good sense, and must commend themselves, we should think, to the conscience of every candid reader. We felt disposed to quote somewhat largely from this excellent essay, but we must content ourselves with here and there an extract.

"I am not pleading for long services. I am pleading for the thing itself. And assuredly it would not greatly impede the more important business of making money, or enjoying the world, to give five minutes or three minutes to God. 3. Is this objection ever urged by those who are conscientious about this thing, and who feel that time was given them for some valuable purpose? It is urged by those who have actually engaged with interest in this duty, and who love it? From them should come the objection, if from any quarter; and it is not fair for an objector to presume that he, of all men, is conscientious about his time; and that those who offer prayer to their families are the idle, and the prodigal. An investigation on this subject might show that all conscience is not on the side of the objector, and that the acknowledgment of God interferes with no man's welfare; and that there may be a conscientious appropriation of time, even among those who regard family devotion as a pleasure and a duty. To such objectors I respectfully submit: whether no time is spent in unnecessary sleep; whether the toilet claims no time that God might claim; and whether no time is spent in unprofitable reading or remark, on which God might have a claim on the head of the family. I feel that I am letting down this subject by noticing this objection. It requires some self-denial to meet the reasonings of men, who suppose that God is an aggressor, and an usurper; that the Eternal King is violating all the laws of property, and is rudely intruding when he claims a jurisdiction over your hours, or moments; and that for God, your Creator, to demand even a few moments of human life, is to come in as an undenied and unwelcome guest into your family; and is such an act of trespass on a man's castle, as to demand the deliberate purpose of a father to exclude him each day from the domain."

4. A fourth objection is want of ability to pray to God. To this I answer, 1. It is not talent or eloquence that is required in addressing God. It is a humble and contrite heart. 2. You can speak before your family on other subjects with propriety. You make no plea of want of ability when you express your desires to God. Why urge this plea about expressing their desires to God? 3. You have as much ability in this case as the publican had. It was not eloquence or learning in him that received the commendation of the Son of God. 4. There is scarcely any thing in which pride is more apparent; and none in which it is more abominable, than in the excuse about prayer. If it were not for their fellow sinners, men could pray. Alone, they are never known to urge the plea of want of ability. And this is saying that they have more respect for their fellow men than they have for God. And this is the same as to say, if they were not proud they would find no difficulty in devotion. When an objection can be reduced to this condition, there it is proper to leave it. 5. All this difficulty can be avoided by availing yourself of forms of prayer. If the objection be sincere, that is a full answer to it, and you should commence at once. Such forms are not forbidden in the New Testament, and as if to meet his whole difficulty, and with an expressed design to teach his disciples how to pray, Christ left that infinitely beautiful model which is known as his. That, you can at least use in your family. And whatever may be the abstract opinion about the comparative value of forms of prayer, yet there will be no question, I apprehend, that it is better to use a form, than not to pray at all."

It is for this latter class of persons that the manual before us is principally designed. Many we hope will avail themselves of its aid. No pride of feeling should prevent a recourse to such a guide. Shall a family remain unblessed by a family altar, because its head must use the language of another? We love to hear the warm outpouring of the heart, the cry of parental affection pleading for the dear ones clustered around or gone forth into the busy and tempting world. But rather than it should be neglected as it too often is, we love to know that the duty is performed with the outspread page of such an instructor, to direct to its proper method. Let then such as have withheld themselves from their obligations and suffered day after day to pass by without such a visible acknowledgment of the claims of Heaven, ponder the following description:

"In conclusion, I remark, that there is not on earth a scene more interesting than a family thus bending before the God of heaven. A collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss, and their woes together, and presenting them all to the King of kings, and the Great Father of all the families of mankind. There is not on earth a man more to be venerated, than the father who thus ministers at the family altar. No other man, like that father, so reaches all the sources of human action, or so gently controls the powers yielding in their first years, and following the direction of his moulding hand, that are soon to control all that is tender and sacred in the interests of the church and state. No Solon or Lycurgus is laying the foundation of codes of laws so deep, or taking so fast a hold on all that is to affect the present or future destiny of man. We love, therefore, to look at such venerable locks; and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and the coming age—remnants of the one, and lights to the other; binding the past with that

which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amid its desolations, one spot of green on which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps."

We perceive this is the third edition of this work. We have never before chanced to meet with it; but we can most heartily commend it to the Christian public as deserving their patronage.

Sold by A. H. Maltby & Co. Chapel Street.

THE SABBATH SCHOOL HARP; being a selection of tunes and hymns, adapted to the wants of S. Schools, families, and social meetings. By LOWELL MASON. Second edition. Boston, 1837. Price 30 cts.

We know not when we have met with a more charming little work than this. The tunes are selected with great judgment and taste. The harmony, too, so far as we can judge, is faultless. Many a child who would be terrified by the sight of a collection of sacred music of the common size, would be pleased with the small and portable form of the Harp. We warmly and cordially recommend it to the public, with assurance that in procuring it they will not be disappointed.

For sale at the S. S. Depository.

For the *Intelligencer*.

MINISTERS SALARIES.

No. 2.

"Do justly." Micah vi. 8.

The relation subsisting between pastor and people calls loudly for the latter to "do justly" by their pastor, for in scarcely any circumstances, are the consequences of injustice so great and injurious in their tendencies.

Certain principles need to be understood and settled, that people may know when they are, and when they are not, doing justly with their pastor. We lay it down as too plain to need an argument or admit of denial, that a minister has as good a right to accumulate wealth, for the comfort of his family, and gratification of his literary taste, the education of his children, and the like, as the members of his church. No rule of self-denial can be applied to him, which is not equally applicable, to them. If they lay up the fruits of their labors, so may he. If he is to receive barely the means of subsistence, and yield the remainder to the advancement of the cause of religion, so are they. Here is our ground. Another truth we lay down as equally plain and undeniable, is this: Whatever burden is to be borne for the public good, should be distributed among the members of society. Each is bound to do a part proportioned to his ability. If, where all are equally bound, others compel one to bear their proportion, or a considerable part of it, they are doing him injustice.

Apply these principles to the cause in question. The ministry must be filled and faithfully exercised. Some ten years of valuable time—an expensive education, and a library are preliminaries to the ministry. A liberal education gives to an intelligent young man, (and none

but the intelligent are fit for the ministry,) superior advantages for pushing his own fortune. Now if such a young man relinquishes all secular pursuits, and elevates himself to the ministry for the best interests of society and salvation of souls, what is it to do justly by him in a pecuniary point of view? Let it be remembered that he had as much ability, and as good a right to acquire earthly good, as any one of them, and no more bound to practice self-denial than they are. To do justly, is not only to give him a present support, but to make him such compensation as shall render him as prosperous in his pecuniary concerns, as the great mass of society, who diligently follow a useful and profitable calling. There are two young men, A. and B., of equal talents and advantages. Both are equally bound to do good and to practice self-denial. A. spends his whole patrimony, say \$2,500 for an education and library, and enters the ministry. B. enters business for himself. When A. enters into the ministry, B. is adding to his estate \$300 per annum, after defraying his expenses. Now justice requires that A. should receive from B. and his other parishioners, such a sum, that after defraying his family expenses, he may have an equal sum, or at least such a sum as his more industrious and intelligent parishioners have remaining, after paying their yearly expenses. It is due. We wish this to be understood, that such compensation is his due; that after defraying his yearly expenses he may have remaining as much as intelligent men of the same capital have, after defraying their expenses. All that he receives less than that he is giving, on every principle of equality, to the support of religious institutions, and in doing this he bears the burdens of others—burdens which they put upon him. Accordingly in many a parish the minister, in strict equity, is doing more for the support of the gospel, than any five men in his society. There is a people in thriving circumstances, keeping their pastor down to the point of subsistence. How shall we describe their dealings with him? We shall use but a single qualifying word. It is *Injustice*.

The writer is not indulging in complaint. He has no ground of complaint towards his own people. He is simply asking others, and especially the followers of Christ, to measure themselves as they measure ministers of the gospel. If a pastor's salary is to be put down at the point of subsistence, very well. If they will allow him a surplus of \$100, very well. Whatever be the point, let the rule have a universal application. It is too late to contend that ministers alone are to practice self-denial. Let the point of mere subsistence be fixed upon. It measures also every professor of religion and determines that his income above that point, is wholly to be appropriated for Bibles and missionary work in behalf of the heathen. To the rule thus applied we say, amen, and feel sure that voices would come from our brethren in every part of the land, saying, "amen and amen." We could offer a sincere prayer this moment for poverty like this; and while beholding millions rolling in the form of Bibles over the world, we could say, "blessed poverty."

"What can we live upon?" This question is often asked in reference to a minister's salary. A young man

spends some ten years of his life, and not less than 2,500 dollars, in his education and library, and comes into a parish to be settled as a minister of the gospel. "What will he live upon?" No sensible man will ask the question even in feeding his horse. The principle of the Southern slave-holder is no worse than this, to keep his slave at the bare point of subsistence, provided he live and labor. "What will he live upon?" No matter then if a minister only lives. Why have not the people thought to ask the same question in reference to fixing the prices on other kinds of labor?

Whatever is agreed upon as a salary is due at the time contemplated in the contract. Payment is sometimes delayed weeks and months, to the serious embarrassment of a pastor.

People sometimes take advantage of a pastor's circumstances. For instance, he is so situated that he cannot, without great sacrifice remove from the place. They therefore make up a sum wholly inadequate, yet such as they think he will accept rather than leave. Said a good Deacon, "We have raised about \$350 for our minister, but as he can't very well leave I guess he will take it." *Do justly.*

For the Intelligencer.

PIOUS ERRORS.

No. 1.

Mr. Editor.—"God is not the author of confusion." When therefore confusion and disorders are introduced into his service and worship, we may be sure that "an enemy hath done this;" for, so far as such disorders exist, the worshipers cannot be under the guidance of the Holy Spirit.

A feeling of deep solemnity should be a prominent and pervading characteristic of every religious assembly. Men never, in this world, make a nearer approach to God than when in a proper manner they come to the mercy seat. Then the God of mercy meets his erring child. There is carried on a correspondence between heaven and earth. On a sort of middle ground between each, the parties meet to transact the momentous concerns of this life, and of that which is to come. Spotless angels, in their approach to God, are filled with awe; how much more then does it become every sinner, when he comes to the mercy-seat, to feel that he is in a solemn place and in solemn circumstances. And if it be highly important when he comes with his errand alone before God, surely, in social prayer, when one is a mouth for the rest, he cannot be too careful that his language and manner of address may lead the rest, with solemn reverence and humility to God.

With these views, I wish through your excellent paper, to make some stricture upon certain evils which seem to be rather increasing among us, especially at our meetings for social prayer. And what I have to say, I write for Presbyterians and Congregationalists among whom the evils exist and who ought to find a remedy.

The first of the evils which I propose to notice is a boisterous and indecent manner of addressing the Supreme Being. I am well aware that most men are wont to raise their voices as they are subjects of more elevated affections and deeper feeling. But a man in deep and

solemn earnest, indicates his earnestness not only by the quantity of his voice, but also by its tones. When he is greatly enraged, his tones are not entreating, humble, tender, subdued; nor when his spirit is broken and his soul subdued, are they imperative, self-confident and stormy. And in solemn prayer to God, both the modes of expression and the tones of the voice should indicate, that the supplicant feels that he is a sinner, that he is pleading in behalf of sinners, in the awful presence of a holy God. While his own mind should be deeply impressed with the solemnity of the business in which he engages, his language and his manner should be fitted to inspire those who hear him with the same solemn sentiments.

But it has not been very uncommon for the writer to hear addresses made to the Supreme Being of a very different character. The supplicant seemed to "come boldly to the throne of grace," but with the boldness of one asserting & demanding his right, & with the daring familiarity of seeming equality, to ask mercy on himself and others. And I have sometimes thought that men labored under no less delusion than did the prophets of Baal, while they listened to the irony of Elijah, 1 Kings xviii. 27. They raise their voices to such a pitch, that he who made the ear will doubtless hear; and they speak in tones of such angry authority that one could scarcely avoid the conclusion that they were determined, at least, that their own will should be done.

But along with this there is commonly another evil. Men who over-step propriety in this respect often use phrases that are unmeaning. Their notions of their own consequence lead them to use words which they do not understand and to apply them so as either to make nonsense or to express improper sentiments. Sometimes they are delivered of enormously long sentences, replete with "great swelling words of vanity," having their own "persons in admiration," which, when they are finished, express no intelligible idea. And yet they are admired for their originality! But surely it is no new thing for men to talk nonsense.

Now if the object be to entreat God and to lend others to the mercy-seat, it is extremely desirable that they should use language that can be understood. The language of prayer should be the most simple of all language. It should express the desire of the supplicant or, be a simple expression of his feelings. Beyond this men may talk but do not pray. And to a pious heart, it is exceedingly painful to listen to one who so far forgets himself and the proper business of prayer, that he will attempt to make an oration when indeed it is evident enough that he knows not what to say.

The former of these evils more generally occurs, either at the commencement or close of a revival: and it is one into which I doubt not good men inadvertently fall. They begin to feel the importance of zeal and earnestness in religion: they feel a degree of anxiety that the work of love may be revived, while as yet there has been no breaking down of their spirits and no deep and sudden feeling. They are sensible of their deficiency and hence when they pray, they endeavor to get more feeling. But, having so little themselves, they imagine they express little to others, and hence they labor to use

language which is more forcible, both to arouse themselves and those who hear: and their tones become elevated beyond what they are aware of.

So also after a revival has begun to decline, christians, being alarmed at what they witness and feel, endeavor to force themselves into a degree of feeling at the prayer meeting, which they neglect to cultivate at home: and thus make themselves disturbers of the peace and piety and devotions of those who love to come to God with calm but deep emotion.

But the other is the offspring of self-confidence and ignorance, and hence may occur at any time. Many a man thus makes himself almost useless to the Church who, if he would become a little better acquainted with himself and use the simplest language, such as is common both to the learned and unlearned, and language which is always most edifying to christians, would make himself exceedingly useful to mankind and an ornament to the church of God.

REVIVALS.

"WHAT HATH GOD WROUGHT!"

For some months antecedent to January 29th, 1837, the Congregational Church in Bethany was in a back-slidden state; and just preceding this date, resembled in its coldness in religion, the surrounding frosts of winter. Much indeed there had occurred to perplex, harass, discourage and paralyze the church, few in number, and feeble in influence. It sometimes seemed to the aged saints there, that that diminished, withered branch of Zion must soon die; but the promises of God, "I will never leave nor forsake thee,"—"though in a little wrath I hide my face from thee for a moment, with everlasting kindness will I have mercy on thee," encouraged them to hope for times of reviving and rejoicing.—It was on the day alluded to, that a sermon was preached to that church by an individual who subsequently spent several weeks in labor among them, from these words, "O Lord, revive thy work." In the evening of that day several fathers and mothers in Israel, with some few younger christians, met to consult on the question "whether any thing could be done to improve the state of religion?" At this meeting there was mourning and weeping over languishing Zion: resolutions were formed; and meetings for the week appointed. On the next Sabbath, things wore a more favorable aspect. Subsequent visitation from house to house, a fast, public meetings, and other means of grace, resulted in the revival of the church, and in the conviction and conversion of sinners. In four or five weeks from the date above-mentioned, the appearance of the congregation on the Sabbath, which had increased from a very few persons, to a respectable number, revealed the presence of God. The christian was humble and prayerful; the convert rejoicing in hope; and the convicted sinner weeping over his sins: while others still were thoughtful and solemn. Within a few days there were several hopeful conversions. After a lapse of some two or three weeks the interest of the work subsided somewhat, but was recently awakened by means of the conference of the churches; and some few persons were hopefully converted to God. At present, the meetings are well attended, and christians feel that they have still "a great work" to do. It is hoped that the good work, which has already resulted in the hopeful conversion of many—from the child of ten, to the person of half a century—will continue and increase in interest and power.

When it is seen, that christians have been revived from a low state, that alienated members have been re-

stored, that a distracted society has been, in part, reunited, that a new song has been put into the mouth of the convert, and that every thing is now in a prosperous and happy state, it can with emphasis be said, "What hath God wrought!" Well may the Church there exclaim, "The Lord hath done great things for us, whereof we are glad."

Waterloo, Illinois.—A correspondent of the *Western Pioneer*, Rev. J. Lemen, says that in Waterloo, Monroe county,

During the last four weeks not less than between 30 and 40 souls have made a profession of religion, 13 of whom have been baptized, and 7 more are candidates for the ordinance next Sabbath. There are but few individuals in Waterloo, who have not either made a profession, or are seriously concerned about religion. On last Sabbath, Moses Lemen, having preached on the seven Christian graces mentioned by Peter, and being followed by the writer, upon the parable of the barren fig tree, at the close of which 40 souls came to the anxious seat, imploring an interest in the prayers of the righteous.

Alden, Erie Co. N. Y.—A meeting was recently held at Alden, in this county, which resulted in a large number of conversions. We hope to receive an account from the pastor the church soon.—*Buffalo Spect.*

West Aurora, N. Y.—The church at Griffin's Mills West Aurora, in this county, is enjoying a most delightful and precious season of refreshing. God's Spirit is at work—Christians are greatly revived—and sinners are flocking to Christ.—*ib.*

From the N. Y. Evangelist.

OBERLIN, March 18, 1837.

Dear Brother Leavitt,—A blessed protracted meeting has been held in Euclid, Ohio. It commenced about the 17th of last month and continued about two weeks. Rev. Lucius Foote, assisted by brother Gurney, did the preaching. When the meeting commenced the church was in a cold state, and infidelity was getting a firm footing. But now the face of society is changed. The ranks of infidels have been broken, and some of their strongest champions lie at Jesus' feet. The moralist has thrown off his coat of self-righteousness, for the garment of salvation. Almost the entire society of party-going young people have exchanged the assembly room for the prayer circle. The old man of 77 and the child of 8 or 10 are now singing the convert's song together. What hath God wrought. The number converted will be seen at the judgment. More than 100 attended the inquiry meeting, and most professed submission.

Yours, with affection, H.

HAMBURG, GERMANY.—Rev. J. G. Oncken writes in the *Baptist Register*, date, Nov. 29:

"I rejoice to say the work of God is growing among us. The Lord has accompanied his word with a divine power, and sinners, once far from Christ, have been made willing to give themselves up in an everlasting covenant to their only lawful God and Savior. About twenty hopeful converts have joined our little community during the present year."

East Machias, Me.—Rev. H. N. Macumber writes in the *Wesleyan Journal*:

We are having good times in East Machias. Between 40 and 50 have found peace in believing through our Lord Jesus Christ, and others are inquiring the way to Zion.

Example is more forcible than precept. My people look at me six days in the week to see what I mean on the Sabbath. Take heed unto thyself and thy doctrine, so shalt thou both save thyself and them that hear thee.—*Cecil.*

YOUTH'S DEPARTMENT.

From the Youth's Companion.

THE SUCCESSFUL EXPERIMENT.

"Aunt Ruth," said little Sarah, as she came bounding into my chamber, after meeting, "Aunt Ruth, don't you know you promised that after meeting you would hear me tell all I could remember of the sermon to-day? It is after meeting now, and I know both the texts, and ever so much that Mr. B. said." I took the little prattler on my knee, and removed her bonnet and shawl, forgotten in her haste to begin. As I put back the glossy curls from her forehead, she looked up with such a sweet smile, as made me inwardly pray, that the little girl might often in her life feel the pure pleasure of doing right. After listening to a very eager, but I confess rather imperfect sketch of the two discourses, one of which to Sarah's great delight was addressed partly to children, I asked her if she had felt tired as usual. "O no," she said, "for I used to be so glad when sermon was done, and in the afternoon felt so drowsy, that I could almost cry. I was a little tired to-day, because it made my neck ache to look up, but when I did not listen to Mr. B. I said over to myself about the heathens, and then I got thinking about it, and I remembered what Mr. G. said about them at the dinner table to-day. I forgot to look up again till he said, 'little boys and girls,' and then in a little while he was done. When he prayed I minded that he said, 'while we enjoy so much in our own happy homes, we will not forget the poor pagans,' and he begged that our Father in heaven would have pity on the poor little children that had such ignorant and wicked mothers. And 'Aunt Ruth,' she added, 'I couldn't help praying for them too. I like Mr. Brown, she said, after a few moments of apparent thoughtfulness. Why? asked I smiling at her warmth. "Because he looked so smiling when he said, 'I am sure none of the children who hear me, will forget what the hymn says:

"I thank the goodness and the grace,
Which on my birth has smiled,
And made me in these latter days,
A happy Christian child."

"Do you think Mr. Brown's mother taught him that, when he was little, just as my mother taught me?" I told her I could not tell how the minister came to know her favorite hymn; but that I must be busy and could talk with her no more. She looked so disappointed that I said, "If you would like to learn more about the heathen children, I will give you a book so that you may read what the missionaries say." I took the *Missionary Herald* from the table for her, and when Mrs. Sasan came to take her to the nursery, I heard her beg her mother for leave to sit up a little longer just till she had finished that page." As she kissed me, and bade 'good night,' she whispered, 'I have kept God's Sabbath and revered his sanctuary, hav'n't I?' and she slid away before I could answer her.

If any of the little boys and girls who read my first account of Sarah, have made the experiment she did, I am almost sure they will know exactly how she felt when she laid her head on her pillow at the close of that pleasant Sunday.

RUTH.

The Lonely Cottager.—A pious cottager, residing in the center of a long and dreary heath, being asked by a Christian visitor, "Are you not sometimes afraid in your lonely situation, especially in winter?" replied, "O no, sir, for faith shuts the door at night, and mercy opens it in the morning."

A man had better be poisoned in his blood than in his principles.

CHRISTIAN SPECTATOR.

Subscribers to this work who are in arrears for one or more volumes are reminded of the fact that by such delay they render themselves liable to the full charge stated on the cover—and the subscriber earnestly requests immediate payment. All who neglect to attend to the subject, within at least six months (which will give the opportunity presented by Yale College Commencement for forwarding payment,) must expect that after that date \$4 will be required. Payment may be made to agents or to the proprietor and publisher at New Haven, by private hands or Post free, by mail. Agents of the work are requested to make remittances of whatever monies they may have on hand; those who have neglected to forward a list of the number of copies needed for the ensuing year must expect us to adhere to the rule published on the first page of the cover of former numbers. This is necessary that we may know how many to issue from the press.

It is hoped that those who patronize the work will feel the importance and propriety of the rule referred to being our guide. The proprietor subjoins the prospectus of this periodical and calls the attention of the Christian public to its character and merits. A long list of names recommending it, might be appended, if it was necessary; but he chooses to leave the work to speak for itself. Its friends may confer a material favor by now procuring, so far as they find it practicable, additional subscribers, for which they will be remunerated.

STEPHEN COOKE,
Proprietor and Publisher.

THE CHRISTIAN SPECTATOR

Has now been before the public for ten years in the monthly, and eight years in the quarterly form. The high reputation which it has acquired for its varied discussions of topics connected with literature and religion, will be found, it is believed, to be amply sustained by a reference to the past volumes. The aim of the Editor, and of those who have contributed to its pages, has been to hold forth an elevated standard of vital piety, to diffuse useful information with respect to numerous works which are issuing from the press, and to extend the influence of principles of reasoning and of action, demanded by the age in which we live. The great interests of the Church and the benevolent operations of the day, have been steadily kept in sight, and prominently brought into view, so far as its limits, and the variety desirable in a publication, have permitted. Having for eighteen years survived the vicissitudes to which periodical publications are peculiarly liable in this country; and having gathered around it a body of contributors, whose writings have commanded a large share of public favor, the Christian Spectator may justly claim the character, of a standard work on whose future ability, reliance may be placed.

P. S. Messrs. Weeks, Jordan & Co. are Agents for Boston & vicinity, (in the place of Messrs. Crocker & Brewster, resigned,) to whom payment is to be made by all those who receive their Nos. through them. John S. Taylor, of New York; Henry Perkins, of Philadelphia, are Agents to whom payment may be made from any of the Western or Southern States, both for the Spectator, and Religious Intelligencer.

Be not discouraged, a man is never undone till he is hanged.

ORIGIN OF FASHION.—One pleasant morning in—as I was leisurely walking along the wharves of Nantucket, far-famed for its bold seamen, enterprising navigators, and industrious and economical citizens, I accidentally overheard the following dialogue between an old son of Neptune, who had retired from the boisterous element, and a young lad while employed in loading a horse-cart with wood, which by the by, is no unusual employment for the wealthy inhabitants to be engaged in, even in these days.

Grandfather, said the lad where do people get their fashions from? Why, says the old Captain, from Boston—well, where do Boston folks get them from? Why from England.—Ah! and where do the English get them from? From France was the ready reply.—Well, and where do the French get them from? The old Captain being somewhat piqued, at the close inquisitiveness of the young urchin, and his knowledge of the source from whence fashion springs being pretty much exhausted, instantly replied, “Why right straight from the devil—there—now stop your noise.”

ITEMS.

Foreign Missions.—The Presbyterian Church in Alton has contributed this year, 1837, for Foreign Missions eleven hundred and three dollars and fifty cents. This is more than double the amount of their contribution in any former year. Should the other churches of Illinois and the Union advance their contributions in the same proportion, the operations of the Am. Board will be abundantly sustained.

The Northampton Courier thinks that another year will decide the existence of slavery in the United States! It will either remain as a permanent feature of the country, or will soon be stricken from the statute books of the Union.

MICHIGAN.—A Correspondent, recently writing to us from Michigan, estimates the number of Abolitionists within its bounds at 3,600. He informs us also, that half or nearly half of both houses of the Legislature are Abolitionists who have the honesty to avow their faith. —*Birney's Philanthropist.*

JURY TRIAL.—New Jersey has passed a law granting jury trial to persons claimed as fugitive slaves. How long will the Legislature of New York thrust the subject aside? The people, by their petitions, will answer the question. A similar bill has been recently defeated in the Legislature of Pennsylvania, but it will be tried again, and again, until it succeeds.

SPIRIT OF FREE STATES!—The bill to grant a trial by jury to persons claimed as runaway slaves, has been negatived in the Senate of Pennsylvania by a vote of 21 to 10!!—A committee of the Legislature of Ohio, to whom the subject was referred, have reported against the propriety of granting a jury trial to colored persons seized as the property of others!

EPITAPH.—“Here lies the dust of a poor hell-deserving sinner, who ventured into eternity trusting wholly on the merits of Christ for salvation. In the full belief of the great doctrines he preached while on earth, he invites his children, and all who read this, to trust their eternal interest on the same foundation.”

Such is the characteristic autographic epitaph of the Rev. Lemuel Haynes.

Education in N. Y.—A State Convention was held at Albany in Feb.; at which arrangements were made for holding an adjourned meeting at Utica on the 11th of May. The formation of a State Education Society is then to be considered.

Church constituted.—A Baptist church of 17 members was constituted at Michigan city, Indiana, Feb. 11th, and Norman G. Chase recognized as its pastor.

TRUTH AND CHARITY.

The spirit of Christianity is entirely liberal in its desires, prayers, efforts, and communications, but not of course in its opinions; for there is no room for liberality in reference to these. A liberal Christian, if the terms be intended to characterize him with respect to his religious sentiments, is an absurdity. We must believe according to the facts and evidences within our reach. What it appears to us that the scriptures teach, after a close and prayerful examination of them, we must believe. And were our hearts enlarged to entertain all the charity of heaven, it should not alter, and ought not to alter, our belief. Charity can never affect our belief, but by first affecting the things believed. We can change our creed only by changing, what is manifestly impossible, the facts and truths comprehending our creed.

NEVINS.

The above scrap reminds us of a remark we have sometimes heard, when speaking of charity. Why! charity has eyes! and ears!

Mr. Finney took his departure for Oberlin on Monday. He will visit his aged father, in Jefferson Co., and expects to be in Oberlin by the 1st of May. His health is much as usual. The lectures are closed, and that which we give this week is already stereotyped. The volume, containing about 350 pages, including the lectures reported last winter, and those of the present season, will be published as soon as possible. John S. Taylor, publisher.—*N. Y. Evangelist.*

The Rev. Joseph Tracy has relinquished the editorship of the Boston Recorder. In his short address of leave-taking, Mr. T. does not state the reasons of this removal. From various indications, however, we infer that it is owing to his views on the subject of slavery. There can be no doubt that in the course of one or two years, at furthest, the religious newspapers of New England will either take a strong anti-slavery ground or will be abandoned by the churches.—*Alton Obs.*

Dr. Tyng, of the Episcopal church, Philadelphia, has been appointed to preach the annual sermon at the anniversary of the Sunday School Union, at Newark, N. J. in May.

Rev. J. H. Towne, recently of Amesbury, now an Agent of the Anti-Slavery Society, has received a call from the Salem St. (recently Mr. Blagden's) church and society, to become their pastor.

Mr. John C. Webster, of Hampton, was ordained in Newburyport, March 16th, on Wednesday as chaplain to Seamen at Cronstadt, the Port of St. Petersburg, Russia.

INSTALLATION.—The Rev. Josiah Bent, late of Falmouth, will be installed over the first Church and Society in Amherst, Ms., on Wednesday, the 19th inst. Public exercises will be commenced at half past 10, A. M. Sermon by Rev. Dr. Codman.

ORDINATION.—On Wednesday the 11th inst. Rev. Oliver Ellsworth Daggett was ordained as Pastor of the South Congregational Church and Society in Hartford. Sermon by Rev. S. E. Dwight, from 2 Cor. i. 14. Ordaining prayer by Rev. Dr. Perkins. Charge by Rev. Dr. Hawes. Right Hand of Fellowship by Rev. Mr. Bushnell; and the Concluding Prayer by Rev. Mr. Spring.

Amherst College.—Rev. Albert Barnes has been invited by the Society of Amherst College to address them at the next commencement of that institution, and has accepted the invitation.

Illinois College.—It is stated that President Edward Beecher has recently procured subscriptions so the funds of this College over which he presides, to the amount of \$70,000. This amount was subscribed by the friends of the College in that State. It was intended to increase it to \$100,000.

The Episcopal Board of Missions have appointed the Rev. W. J. Boone, a Missionary to China.

MARRIED.

At Stonington, Mr. Benjamin F. Browning, of New York, to Miss Eunice B. Hull, of Stonington.

At Franklin, Mr. Calvin Burton, of Griswold, to Miss Mildred E. Hyde.

In Hartford, Mr. James D. Henderson, of Albany, to Miss Catherine Russell, of Hartford.

In Northford, on the 2d inst. Mr. Samuel H. Grumbly, to Miss Elizabeth P. Dowd.

In Southington, on the 10th inst. by the Rev. Mr. Atkins, Mr. Edward N. Button, to Miss Elizabeth Greene, both of this city.

In Middletown, on the 9th inst. by the Rev. Mr. Cookson, Mr. George L. Selden, of this city, to Miss Martha Hildreth of Middletown.

DIED.

In this city, on the 10th inst. Mrs. Polly Bishop, aged 68; same day, an infant son of Mr. Rufus Parsons.

In this city, on the 11th, Miss Jennet Sisco, aged 20. (colored.)

In this city, on the 13th, William, son of Mr. Solomon C. Gray, aged 9 years.

In Norwich, on the 25th, Mrs. Matilda D. Learned, aged 20.

In East Windsor, on the 3d inst. Mrs. Mary Wells, aged 71.

At Enfield, on the 25th ult. widow Hannah Parsons, aged 88.

In Danbury, on the 15th inst. Mrs. Dan, wife of Mr. Wallace Dan, aged about 50.

On the same day, Mrs. Roxana Carnes, wife of Mr. Jesse Carnes, in the 50th year of her age.

In Danbury, March 18, Mr. Peter Loveless, aged 60 years.

Killed, in Danbury, by the fall of a tree, a son of Mr. P. Wood, aged 17.

In Darien, on the 3d inst. Mr. Jacob Pennoyer, in the 58th year of his age.

In Middlebury, on the 18th ult. Amanda, daughter of Mr. Alrim Tuttle, aged 2 years.

In Waterbury, on the 20th ult. Mrs. Anna Mix, aged 60 years.

In Litchfield, on the 8th inst. widow — Stone, aged 78; also, a son of Mr. Lemman Stone aged 10 years.

At his residence in Auburn, March 23, 1837, Mr. Edward Hyde, in the 28th year of his age. Mr. Hyde was the son of the venerable Rev. Dr. Hyde of Lee, Mass. and son-in-law of the Rev. Dr. Lansing, of the former place.

At New London, Mrs. Abby Rogers, wife of Capt. Josiah Rogers, aged 35 years.

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